لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

# THE REVIEW OF RELIGIONS

**February 1962**

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EDITOR
S. D. AHMAD

# The Ahmadiyya Movement in Islam

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, District Gurdaspur, India, when he started initiating members under certain conditions. He claimed to be the Promised Messiah and Mahdi. He made the startling disclosure that Jesus Christ had escaped the crucifixion and died a natural death at the ripe old age of 120 and was buried at Srinagar, Kashmir. His claim to be the Mahdi, Messiah and Krishna raised a storm of opposition from the ranks of Muslims, Christians and Hindus of the Indo-Pak sub-continent. But the number of his followers daily increased and extended into hundreds of thousands by the year 1908 when he breathed his last.

He was succeeded, on his death, by Hazrat Maulavi Noor-ud-Din, one of the most devoted of his followers as his First Successor. The Ahmadiyya Community, at his demise in 1914, elected Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, son of the Promised Messiah, as his Second Successor.

During the tenure of his office, he particularly emphasized the propagation of the true principles of Islam and sent missionaries abroad. There is now a network of Ahmadiyya missions all over the world. Another feature of his Caliphate is the erection of mosques in the leading towns of Europe, America and Africa.

After the Partition of India in 1947 the headquarters of the Ahmadiyya Movement moved to the newly-erected town of Rabwah in West Pakistan.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah.,
West Pakistan.

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# The Review of Religions

## A monthly magazine devoted to the cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles. nor does it accept any responsibility for views expressed by contributors.

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# The Review of Religions

RABWAH, WEST PAKISTAN

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## Fatherless Birth of Jesus Christ


*Hazrat Khalifa-tul-Masih II.*


و اذكر فى الكتاب مريم إذ انتبذت من اهلها مكاناً شرقيا ، فاتخذت من دونهم حجابا فأرسلنا اليها روحنا فتمثل لها بشراً سويا ، قالت إنى أعوذ بالرحمان منك إن كنت تقيا ، قال إنما أنا رسول ربك لأهب لك غلاما زكيا ، قالت أنى يكون لى غلام ولم يمسسنى بشر ولم أك بغياً ، قال كذلك قال ربك هو على هين ولنجعله آية للناس و رحمة منا وكان امراً مقضياً . (9 : 17-22)


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مریم (Mary) is probably a compound word consisting of مر and یم and possesses, in Hebrew, a variety of meanings. Some of these meanings are: 'bitter sea'; 'drop of the sea'; 'star of the sea'; 'bitterness'; 'mistress or lady'. The word also means 'exalted'. It may also mean 'pious worshipper'. From two alternative roots the word might also mean, 'the

rebellious', or 'the corpulent'. It seems that among the Jews and the Arabs corpulence was considered as a mark of beauty and girls who were corpulent were considered beautiful and therefore named Maryam. Maryam also seems to be a popular name among the Jews in the time of Jesus.

شرقيا means, (1) facing the east; (2) to the east. مكاناً شرقياً means, a place to the east; a place facing the east; a place in which the sun shines; an open dwelling place (Lane).

الكتاب (the Book) may refer both to the Bible and the Quran.

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It seems relevant and necessary to mention, as prelude to the somewhat detailed account of Jesus's fatherless birth as given in the next several verses, some facts related about Mary in the Quran and the Bible.

The New Testament sheds practically no light on the life of Mary before she became pregnant. The Gospels of Matthew and Luke give an extremely brief and discursive description of her circumstances before the above important event took place while Mark and John are completely silent over it. According to Matthew, Mary, on being married to Joseph, was found to be with child. Joseph intended secretly to put her away but was refrained from taking this extreme step by an angel saying to him in a dream: "Joseph, thou son of David, fear not to take unto thee Mary thy wife" (Matt. 1:19, 20). According to Luke Mary was a relation of Zachariah's wife and used to go to their house. Apart from this unimportant additional fact Luke leaves us quite in the dark

about Mary's account prior to her marriage with Joseph. But the Quran gives us a much more detailed account of Mary's family, the circumstances that attended her birth, the vow of her mother, her childhood being dedicated to the service of the Church and lastly of her having conceived Jesus. (3 : 36,37,38)

The present Sura, however, gives a still more detailed account of Mary having conceived Jesus and of what happened to her and to Jesus after his birth and after he was commissioned with his Divine mission. The Quran has provided us with all necessary details about Mary that have any bearing on the important subject of prophethood which was about to be transferred from the House of Israel to that of Ishmael and which forms the principal thesis of the present Sura. If anything, the Bible has given a very sorry picture of Jesus and his relations with his mother. Whereas the Quran depicts him to be kind, dutiful and very compassionate towards his mother, the Gospels show that he did not like his mother because she did not believe in him (Matt. 12 : 46-50). Mark 3 : 31-35 and Luke 8 : 19-21 show that besides Mary, Jesus's other relations did not believe in him while the Gospel of John keeps discreetly silent over this painful subject. We also know that the Jews used to taunt Jesus by saying that if his mission was true why his own relations did not believe in him (Matt. 13 : 55-56) some of his relations and friends went so far as to lay hold on him for they said that he was beside himself (Mark 3 : 21). This attitude of disbelief on the part of his relatives towards Jesus had made him so bitter that when he was being taken to Calvary to be put on the cross and his mother appeared on the scene, he addressed her

saying 'Woman, behold thy son!' (John 19 : 26). And when on another occasion a woman being very much impressed by his discourse said : 'Blessed is the womb that bore thee, and the paps which thou hast sucked' (Luke 11 : 27), he retorted : 'Yea rather, blessed are they that hear the word of God, and keep it (Luke 11 : 28), which signified that he could not even bear his mother being praised.

Such is the picture which the Gospels have drawn of the unenviable relations between Jesus and his mother. But the description is not only self-contradictory, it also offends against human nature and intelligence. The Quran, however, presents both these blessed and holy persons in quite a different light. Regarding Jesus it says that he was kind and loving, obedient and dutiful to his mother and that he was not haughty and rude (19 : 33) while about Mary it states that she was a pious, chaste and truthful woman and was a great worshipper of God and that God purified her, accepted her and chose her above the women of the world (3 : 43, 44; 5 : 76; 66 : 13). How great is the difference between the unenivable picture of Mary drawn by the Gospels and the beautiful description given of her in the Quran. Whereas the Biblical description is highly derogatory and self-contradictory, the Quranic description is not only consistent with the dignity of a highly righteous woman but is also more akin to truth and facts of history.

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As the verse shows Mary withdrew herself to a place to the east. Special mention has been made of "a place to the east" in the verse, in order, perhaps,

to point to the time-honoured custom of the Jews that they attached special significance to مشرق (East) and considered it sacred. They believed that the birth of the first man took place in the East where God planted a garden (Gen. 2 : 8). The Babylonians by whose traditions the Jews became much impressed as they had lived under them as captives also looked upon the East as "the gate of light" (Ezekiel 11:1). Mattew 2 : 2 and Revelation 7 : 2 also shed some light on the importance of the East. Both the Jews and Christians hold the East in special respect. They build their places of worship facing the East. This is why special mention has been made in the present verse "of a place to the East" and Mary has been described as having gone to "a place which was facing the East".

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The expression فتمثل لها بشراً سوياً signifies that the Divine glad tidings about the birth of a great son were conveyed to Mary not in the form of spoken words which she could hear or which flowed from her mouth. The revelation to her took the form of a healthy man and conveyed to her the Divine Massage about the brith of a son. In fact, it is the word of God which at the time of revelation takes different forms and which when it came to Mary took the form of a man appearing in a dream. So it was no spirit that had entered Mary's body. The vision was but a manifestation of God's great power.

Christians try to derive a false satisfaction from the words روحنا alleging that according to the Quran Divine Spirit or God Himself had entered Mary's body and that as a result thereof she became

pregnant and therfore Jesus who was born as the result of that conception was the son of God. The Quran lends no support whatsoever to this balsphemous and preposterous dogma but condemns and denounces it in the strongest possible terms (5 : 73-74 ; 19 : 89-91). What the verse says is only this that an angel of God (روح means an angel) appeared to Mary in a vision in the form of a man and gave to her the glad tidings of the birth of a son.

Even the Gospels repudiate this fantastic dogma. According to them Mary had become conceived only of the Holy Ghost (Matt. 1:18-20; Luke, 1:35). Thus according to Christian's own admission Jesus, at best was the son of the Holy Ghost. But if they believe that he was the son of God then they shall also have to admit that the Holy Ghost is God. But they accept neither of these propositions. So whereas the Quran strongly condemns and denounces the Christian dogma of sonship of Jesus, the Gospels too do not support it. What the Quran says is simply this that an angel appeared before Mary in the form of a man and gave her from God the glad tidings of the birth of a great son.

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It is worthy of note here that the Divine attribute الرحمن (Gracious) has been repeatedly used in this Sura (Maryam). This Sura deals with all the basic dogmas of Christianity and it is this attribute of God which cuts at the root of these false doctrines and demolishes them. If God is Gracious, then He can forgive the sins of His servants and if He can forgive their sins, then there is no need for anybody to give his blood in order to save mankind. As is apparent from the previous verse it was a mere vision

that Mary had seen, and it generally happens that when a person sees a thing in a vision which he does not like in his waking state, he does not like it when he sees it in a vision. When Mary saw the angel standing before her in the form of a man she, being a virtuous young woman, was naturally frightened and perplexed as she would have been frightened and perplexed if she had seen him in her state of wakefulness and it is therefore quite natural that she sought Divine protection from him.

The word 'Messenger' shows that the angel was only the bearer of a Divine message and the message or glad tidings which he brought was about the birth of a great son to Mary. So he had come not to give Mary a son but only the glad tidings about the birth of a son.

The expression لاَهب لک only signifies that the angel had appeared to Mary to give her the certain and sure tidings about the birth of a son. The glad tidings was so certain of being fulfilled that it seemed as if the son had already been given to her. This is what the angel had conveyed to Mary because who does not know that it is God who bestows a son and not an angel. An angel's mission is confined only to conveying the wish and decree of God.

The incident referred to in this and the preceding verses took place in a vision and in a vision or dream a person experiences different kinds of sensations at different occasions. Sometimes his feelings and talk in the dream are subject to and under the effect of the dream that he sees while at another time they ate not, and he feels, and talks as he would feel and talk if he were awake

For example, if in a dream a person is glad over the death of his son, his feeling will be regarded as under the effect of the dream because in his state of wakefulness no sane person would be glad over the death of his son. So if the words spoken by Mary when she saw the angel in her vision were under the effect of the vision then they would signify that when the glad tidings was given to her about the birth of a son she had a pleasant surprise whether God would work such a miracle as to give her—a virgin—a son. But if the words be regarded as a natural expression on her part when the tidings of the birth of a son was given to her, then they would signify that she was completely perplexed and horror-struck at the thought that a son should be born to her—a virgin. In the former case hers would be a very pleasant surprise at the great favour that God was going to do her and in the latter case it would be an expression of bewilderment indicating the horrified state of her mind.

The words 'no man has touched me' show that Mary thought that the glad tidings about the birth of a son to her meant that the child would be born to her without contracting a regular marriage, otherwise there was no sense in her denying having known any man. The words, 'neither have I been unchaste' show that whereas in the previous clause she had denied having known any man lawfully *i.e.*, in a married state, these words refer to her denial of having known any person unlawfully *i.e.*, outside legal wedlock. In her reply to the angel she seemed to be thinking of the circumstances of her life in the Temple and of her vow of celibacy which obviated

the possibility of her having any off-spring. If she thought that the promise made in the preceding verse referred to the birth of a son as a result of her conjugal relations in some future time, as some commentators of the Quran think, then there was no occasion for her to express any surprise.

مقضیا (decreed) is derived from قضیٰ. They say قضیٰ امراً *i.e.*, he decreed or ordained or commanded the thing (Lane).

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The words, it is easy for Me, signify that a most unusual and apparently impossible thing such as to cause a child to be born without the instrumentality of a father is quite easy for God to bring about. The expression that We may make him a Sign unto men, implies the fatherless birth of Jesus. That birth was indeed a great Sign for the Israelites. It pointed to the impending transition of prophethood from the House of Israel to that of Ishmael. It also constituted a warning to the Israelites in the sense that they had become spiritually so corrupt and morally so degenerate that no male among them was fit enough to become the father of a Prophet of God. So God decreed to bring about Jesus's birth independently of a father. Jesus had an Israelite mother only and had no father. As the final step in the process of transition, however, the Great and Noble Messenger who was to follow him was to have neither an Israelite father nor an Israelite mother. He was to appear from another people, from among the Ishmaelites, the brethren of Israelites, in accordance with the Divine promise made to Moses (Deut. 18 : 18). It is in this sense that Jesus has been spoken of as 'a Sign of

the Hour' in the Quran (43 : 62) *i.e.*, a Sign of the time when prophethood was to have passed from the Israelites to the Ishmaelites.

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Jesus has also been spoken of 'as a mercy from Us'. He was a mercy from God in the sense that he taught meekness and humility to the Jews who had become hardhearted and conceited to the core. He was also a mercy in the sense that he came as a forerunner of the Holy Prophet who himself 'was sent as a mercy for all the worlds' (21 : 108). Again Jesus was a Divine mercy inasmuch as he paved the way for the revelation of the Quran which has also been referred to as 'a mercy from the Lord' (29 : 52; 43 : 33). But this use of the words, 'That We may make him a Sign unto men and a mercy from Us' should not be understood to entitle Jesus to any special spiritual status. Other persons and Prophets of God have also been styled 'as a mercy and a Sign from God' in the Quarn (2 : 74; 10 : 93; 21 : 108). The expression, and it is a thing decreed, means God had decreed that a fatherless son would be born to Mary and that this Divine decree was irrevocable. The Quran had used two words قدر and قضاء to express the sense of Divine decree. They are sometimes erroneously taken one for the other. But while قدر means designing or determining, قضاء means decreeing. When a scheme or plan is only designed to be put into execution, it is called قدر but when it is decreed by God that it should be carried into actual effect, it is named قضاء. The fatherless birth of Jesus was a قضاء of God and not a قدر .

# How to Behave in Prosperity and Adversity

*From a Discourse of the Promised Messiah, Peace be on him; translated by A. R. Khan Bengali, Rabwah.*

At the success of his follower, Khwaja Kamaluddin, in the LL.B. Examination, the Promised Messiah, peace be on him, said :—

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Every success brings man joy and pleasure which, according to the Holy Quran, is of three kinds لهو (*Lahv*), لعب (*La'ib*) and تفاخر (*Tafakhur*). 'Lahv' consists in the enjoyment of food and drink, 'Laib' refers to the raptures and rejoicings on the occasion of marriage and such other celebrations, and 'Tafakhur' signifies the elation of success. These are the three kinds of joys and pleasures, beyond which there is none.

It should be borne in mind that success and these pleasures are not perpetual or ever-lasting, and if one gets attached to them, one shall, some day, come to grief, and a time will come when these joys and pleasures shall give place to sorrows and afflictions.

Temporal success is not entirely without trials and tribulations. The Holy Quran says :

خلق الموت والحياة ليبلوكم

*i.e.*, God has ordained death and life to try man. Success and failure, too, resemble life and death. Success is a kind of life, in as much as, upon the receipt of the news of success, a man experiences in himself a new life or vivacity, while, at the news of failure, he suffers a kind of death. On the latter occasions, weak-hearted men often actually succumb to death.

It should further be borne in mind that life and death of this world are easy affairs, whereas those of the hell are the most difficult and trying of all situations. When an up-right and righteous man is crowned with success after failure, he makes further progress in up-rightness and piety, and his faith in God is enhanced. He enjoys reflecting upon God's Munificence and Bounty, and his temporal success thus becomes a source of Divine

knowledge. In short, for such men earthly success is but a means to the achievement of real success which, in Islamic terminology, is called '*Falah*'.

Know it for certain that true happiness and pleasure is not to be found in the things of this world. The truth is that even after experiencing all the departments of life and their attendant pleasures, one cannot have true and abiding peace and happiness. You may, of course, find a man in affluence always wearing a smile on his face, but in real, he is like a patient of Ecxema which, when scratched, gives a sort of satisfaction, but causes, in the long run, secretion of blood. So one should never exult over temporal success and prosperity so as to be deprived of true success; one should rather, regard temporal success only as a means of attaining Divine knowledge. You should not think highly of your own courage and efforts, and should not, even for a moment, entertain the idea that your success is the outcome of your ability and diligence; on the contrary, regard your success as a gift of that Merciful God Who never lets any work or labour go unrewarded, and has only, out of His sheer Grace, crowned your efforts with success. Don't you see that every year hundreds of students get plucked in their examinations? Are all of them indolent, stupid or idiots? Nay, some of them are more clever and intelligent than many of those who pass the examination. So a believer should, at every success, thankfully prostrate himself before God that He has not allowed his efforts to go unrewarded. As a result of this expression of his gratitude, his Divine love and faith will increase and he will be blessed with greater success in future. God says, "if you be grateful to Me for my Gifts and Boons, I will multiply them, but if you be ungrateful, bear in mind, grievous punishment shall overtake you."

Always keep in view the principle that when a believer is blessed with any success, he feels abashed (at the thought of his own shortcomings, on the one hand, and Divine Magnanimity, on the other), and praises God for the favour He has bestowed on him, and thus goes on progressing in faith, remaining steadfast in all ordeals and trials. On the face of it, a Hindu's or a disbeliever's success and that of a believer are alike, but, as a matter of

fact, they differ greatly. A disbeliever's success leads him astray, while a believer's success opens for him the avenues of Divine blessings. A disbeliever is led astray because he does not, at his success, turn to God, on the contrary, he deifies his own wisdom, efforts and abilities, and considers them to be the main cause of his success ; whereas a believer on such occasions turns to God, and is blessed with a fresh realisation of God. Thus after every success, a believer establishes a new relation with God, and in this way goes on undergoing spiritual transformations.

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The Holy Quran says :

إن الله مع الذين اتقوا

*i.e.*, God is with the righteous. The term '*Taqwa*' or righteousness has been very frequently used in the Holy Quran ; and it is interpreted together with the word that precedes it. The preceding word is مع which means that God gives priority to those who give priority to Him, and protects them from all disgrace and debasement. It is my strong conviction that if a man wants to escape all sorts of disgrace and humiliation, the only way of escape, is to be righteous. He will, then, have no want and need nothing else. In short, a believer's success leads him further ahead, and he does not stop at any stage in his onward journey.

It is narrated about many sages that they were, at first, very deeply attached to the world, but, later, they underwent thorough transformations in their lives as a result of some prayer which they offered and was accepted by God. So you should not be proud of the acceptance of your prayer and of your success, rather, you should, on such occasions, thank God for his Grace and Bounty. As a general rule, success inspires courage and hope. So one should avail oneself of this new impetus and inspiration, and gain in Divine knowledge which is the best and most useful of all possessions. Divine knowledge is attained by meditation and reflection upon God's Grace and Mercy ; and none can retard His Grace when He wants to confer it upon anybody.

Extreme poverty, too, is distressing. There is a *Hadith* (saying of the Holy Prophet) الفقر سوء الوجه *i.e.*, Poverty is a curse. I have personally witnessed such men as turned atheist on account

of financial straits. But a believer does not, in any circumstances, lose hope or mistrust God. Attributing his failure to his own mistakes and shortcomings, he implores Divine Mercy and Grace, and when his prayers are accepted and his bad days are gone, he does not forget his former state, rather remembers it always.

In short, if you believe that you are one day to meet God, have recourse to righteousness. Blessed are those who are righteous and God-fearing in times of success and prosperity. and accursed are those who do not turn to God even in times of adversity.*

—( X )—

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*(*Malfuzat*, PP. 147-150).

# The Champion of Islam

*Ch. Ali Muhammad B.A., B.T.*

The Muslims, all the world over, truly believe that Islam is the last revealed religion of the world, that the Prophet of Islam is the greatest and the last of the Prophets and the Law or *shariah* which he brought with him is the most comprehensive and perfect code of life for human guidance. Content with the self sufficiency of the Islamic Shariah, they have, however, ceased to propagate the teachings of Islam to the non-believing peoples of the world. Unlike their forefathers, who carried the torch-light of Islam to the furthest corners of the world, they prefer to stay within the four-walls of their houses. The injunction of the Holy Quran :

ولتكن منكم أمة يدعون الى الخير و يأمرون بالمعروف
وينهون عن المنكر و اولئك هم المفلحون

*i.e.*, "And let there be among you a body of men who should invite to goodness and enjoin equity and forbid evil ; and it is they who shall prosper," has practically ceased to carry any weight with them. Islam, to them, means the holding of certain dogmas as preached by their respective denominations. The Ulema, their followers and the general body of Muslims do not feel the pulse nor do they realize the spirit of the times. Islam is hemned in on all sides by antagonists who are out to annihilate it from the face of the earth.

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Christian missionaries are conducting an organised world compaign to lead poor, ignorant Muslims to the fold of Christianity but the Ulema of Islam do not realize the danger and if they do they only approach the Government with the suggestion that Christian missionaries should be prohibited from preaching in the land. Instead of taking the field openly against the enemy they resort to haphazard methods and see with their own eyes the lambs being carried away from the fold by the wolves. The enemy is out to demolish the edifice of Islam with all the deadly

weapons at his disposal but works stealthily camouflaging his activities under cover of 'humanitarian activities'—helping the poor and the needy, establishing schools, colleges and hospitals, publishing venomous literature to be distributed among the Muslims.

Had the work of the defence of Islam been the sole responsibility of the Muslim Ulema it would have been all over with it by this time. But God Almighty Himself is the Defender of the Faith as He says in the Holy Quran :

إنا نحن نزلنا الذكر و إنا له لحافظون

*i.e.*, verily, We Ourself have sent down this Exhortation and most surely We will be its Guardian (15 : 10).

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Himself being the Protector of Islam, God Almighty has been invariably raising men who defended and protected Islam in the time of its trials and tribulations. The Christian crusades and the Mongol invasions were calamities of no small magnitude to the Muslims of yore but never before was Islam faced with dangers more serious and deep-rooted than in our own times. But commensurate with the dimensions of the peril God Almighty raised, in this age, Hazrat Mirza Ghulam Ahmad of Qadian and entrusted to him the task of the defence of Islam with weapons most suitable both for defence as well as offence. The nature of the great task to be accomplished by the Redeamer of this age *i.e.*, reform of the Muslims at home and the defence of Islam against the odds, required the services, not of a man of ordinary calibre but of a heavenly-appointed One armed with superior weapons. The wisdom of God chose whomsoever He thought fit for carrying out the onerous duties. Hazrat Mirza Sahib (of blessed memory) who was educated in the higher school of Muhammad (Peace and blessings of God be on him) undertook the defence of Islam in the latter part of the nineteenth century. He wrote an exhaustive book called the *Brahin-i-Ahmadiyya*, on the beauties of Islam, the truth of the Holy Prophet's prophethood and the existence of God. The marvellous book when published sent a thrill of joy through the hearts of the Muslims and consternation in the hearts of the antagonists. It also contained a challenge in bold letters to all those who would annul the

arguments advanced by the auother in the defence of Islam and a promise of reward amounting to Rs. 10,000 in case any of the opponents could successfully write an answer thereto either in total or a fraction thereof. Maulvi Muhammad Hussain of Batala in his review on the Brahin-i-Ahmadiyya says :- "Judging from the need of the times, this book (the Brahin-i-Ahmadiyya) is one, the like of which was never compiled in the whole history of Islam.....Its author, too, is unique in the service of Islam for he spared neither life nor health or wealth when it was needed for the sake of Islam." *(Ishaat-us-Sunna)*.

The Brahin-i-Ahmadiyya was followed by other books in the defence of Islam. Some of these books deal with Christian doctrines of the God-head of Jesus Christ, the trinity and the atonement ; others with the Hindoo doctrines of transmigration, the creation of soul and matter, the Vedas etc. The Great Champion of Islam not only undertook the defence of Islam but also exposed the false doctrines of Christianity, Hindooism, Brahmu-Samajism and others and gathered around him a band of devoted followers who were ready to sacrifice their all for the sake of Islam. The wise Leader established a Theological institution to produce young men educated and brought up in the best of Islamic traditions to be sent out to foreign countries as Muslim missionaries. Under the guidance of his second Successor, Ahmadiyya Muslim missionaries have been sent out to America, Europe, and Africa and other parts of the world and there now exists a net-work of Muslim missions in various parts of these continents. These missionaries have succeeded in securing converts from Christianity and other faiths. The Ahmadiyya Muslim missionaries are particularly successful in Africa which was once regarded as a fertile soil for Christianity but now Christian religious societies feel and openly declare that Christianity is losing ground in Africa before the onward march of Islam as is evident from an article with the caption "God in Africa" appearing in this very issue of the Review of Religions.

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The Christian doctrine of atonement that Jesus Christ died on the cross for our sake, rose from the dead after three days and then ascended to the heavens and in latter days would come

down to the earth for redeaming humanity, is the greatest weapon that is being used by Christian missionaries against the Muslims, who, by an irony of fate, have come to hold a similar belief that Jesus Christ was taken up alive to the heavens and that he would come down again in the latter days for reforming the Muslims. The similarity of views has placed a strong argument in the hands of Christians which they dextrously use against the simple Muslims. But the Champion of Islam exploded the Christian theory of atonement by declaring that Jesus Christ who was put to the cross, did not die on it, but owing to the severe pain he fell into a swoon, was taken down alive from the cross after three hours, was placed in a sepulchre and came out of it alive on the third day. Afterwards he met his disciples, showed them his wounds, ate with them and then left Jerusalem for Damascus, Nasibin and finally for Persia, Afghanistian and Kashmir to meet the lost sheep of Israel. Now this doctrine gives a direct lie to the doctirne of atonement and the whole edifice of Christianity tumbles to the ground. This weapon is successfully wielded by the Ahmadiyya Muslim missionares against Christians and this gives the secret of success of Islam over Christianity. No sooner do the Ulema of Islam and the Muslims in general adopt this line of argument, than they will be able to cope with the Christian problem in Pakistan and everywhere else.

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# Revealed Medicines

*Mr. Basharat Ahmad Bashir, Rabwah.*

"There is a remedy for every disease except death," said the Holy Prophet of Islam (peace and blessings of Allah be on him). This saying of the Holy Prophet has proved medically true and many diseases which were thought incurable have now been diagnosed and effectively controlled. Some diseases like Cancer are, however, still baffling the minds of scientists all over the world. All efforts to discover its effective cure have miserably failed. Intense research is being carried on by medical men to bring "The Giant of Cancer" to knees in Western countries and its cause is still being discussed in specially held seminars sponsored by various governments.

Since the last decade of the 19th century, the proportion of death-rate by Cancer in the total world mortality has increased almost six-fold. Today every fifth death is caused by it. The disease was there but the doctors could not diagnose it. Many a patient who today is recognised as suffering from Cancer would formerly have been ascribed to the catagory of diseases other than Cancer. Medical science is still faced with the fundamental question whether or not the disease is preventable. It is generally concluded that Cancer is the price mankind is paying for mechanisation and industrialisation. Nevertheless very little is known about the relation of cause and effect in Cancer and where the starting point is to be found for its effective prevention and for a precise therapy.

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But God be praised and thanked for having revealed to my aged father in a dream the curative nature of Cancer. It is almost three years now since my mother, then sixty, fell victim to the tyranny of Cancer. Quite a time had elapsed yet doctors could not diagnose the real nature of the disease. Other more efficient and able doctors were consulted who diagnosed it as "Cancer". This came as a bolt from the blue to all members of the family. My mother's condition grew worse day after day and ultimately she was admitted in Lady Wellington Hospital at Lahore. The doctor in-charge who no doubt was sympathetic and kind

to us said to me, "Cancer is a challenging disease and so for no effective medicine has been discovered; moreover, you are too late for treatment. This ought to have been nipped in the bud much earlier. As the disease has entered the third stage, there is no hope of recovery. But as the world is sustained by hope", he went on to say "we shall apply radium therapy just for your consolation."

My father could not bear to see my mother in such a pitiable condition. He, being a devout Ahmadi Muslim, devotcd his whole time in prayers and supplications, begging God Almighty to give my mother speedy and complete recovery. He prayed fervently to God for days together. At long last, He answered his sincere prayers. He was told to use certain indigenous herbs which would cure the malady. Early in the morning father narrated his dream to some of his close friends and instructed me to get my mother discharged from hospital which I got done accordingly. She used the medicine only for a week and, Allah be glorified, she completely recovered from the fatal disease. Although advanced in years, she still feels hale and hearty.

There must be some people who would take it lightly but we have faith in our living God Who reveals His secrets and bestows His bounties upon whom He chooses.

A large number of my friends know how terribly my mother suffered from this disease. But after using that simple medicine only for a week she miraculously recovered and is still enjoying sound health.

The same medicine was successfully administered in certain other cases also.

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What I mean by the publication of these few lines is the fact that God Almighty does bestow His blessings on His people and suggests remedies for certain diseases unknown to man before. As an illustration, I may quote two instances from the life of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mehdi :

One day the Promised Messiah was not feeling well. He seemed to have some trouble in the stomach. In a state of vision he saw a small bottle with the label "Your obedient servant—Peppermint". This meant that the use of peppermint would cure him of the malady.

The Promised Messiah says that once (1880) hc fell dangerously ill suffering from acute colic pains. This state continued for 16 days without any relief. On the 16th day apparently all hope of his recovery was gone. Then, the Promised Messiah goes on to say, "God taught me the following prayer :

سبحان الله و بحمده وسبحان الله العظيم، اللهم صل علىٰ محمد وعلىٰ آل محمد

*i.e.* God is Holy with all His praise and God is Holy, the Magnificent. O God bestow Thy blessings on Muhammad and on his descendents and followers. And God revealed to me that I should dip my hand into the river-water containing a little sand and lightly rub it on my chest, back of the chest, face and hands, repeating, at the same time, the prayer revealed to me. The river water was at once sent for and I began to act as I was directed. Then the Promised Messiah says, "as I was repeating the process, I felt as if the fire was getting out of my body and I was feeling an appreciable amount of relief. Hardly had I exhausted the water in the cup when the malady altogether left me and I had a sound sleep the following night."

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# Sinlessness of Man

*Mian Abdul Qayyum B.A.*

The Holy Prophet Muhammad (may peace and blessings of Allah be on him) is the only Reformer who gave to the humanity tidings that each new-born is free from any inherited sin and that his soul has inherent instinct of obedience to his Creator. He says :

كل مولود يولد على فطرة الاسلام

*i.e.*, each new-born comes into this world with a soul for complete submission to God. In the Holy Quran we read :

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لقد خلقنا الانسان فى أحسن تقويم

*i.e.*, verily We have created man with the best of faculties. Later on, however, man steers his own course and either may maintain that inborn state of submission to God's Will or may go astray. In fact, the Holy Prophet is the only Reformer who has emancipated man from unnatural and self-imposed instructions and wrong impressions of his low birth. On the other hand Christianity condemns the whole human race due to a fault of his progenitor. We are told that because Adam and Eve sinned, therefore their progeny inherited this sin. As such each new born steps into this world with a black spot of sin in his heart. But a simple analysis will prove the fallaciousness of this dogma.

Let us first analyse sin. A sin is anything that is conceived or done intentionally against an instruction of God. It is a spiritual phenomenon. If by doing an act a man has the intention of disobeying Divine Commandment, it would then become a sin. A sin therefore originates in one's soul. In case of Adam and Eve we are told that Eve ate the prohibited fruit and Adam, following her, also took it. Immediately after that, they both realised that they were naked and that they had committed an act against the express instructions of God. (Though the Holy Book Quran does not ascribe sin to Adam. It says that Adam was deceived and comitted this deed unknowingly). But Adam and

Eve stopped eating further. It means they realised their mistake and refrained from committing this sin any longer. It was merely a temporary or momentary phase. Obviously when both stopped committing this sin, it means they practically showed repentance and, therefore, they were no longer in the state of disobedience to God's commandment or in other words the act and effect of sin had ceased. Had they continued and persisted in this state of violation to Heavenly Instructions and given birth to their children, of course we were to give consideration to this point. But here the position is quite different. In any way this is quite evident that human race which is the offspring of Adam and Eve cannot be said to have inherited their sin or at least the sin caused by eating the prohibited fruit cannot by any stretch of imagination, be professed to have gone into the souls of the whole human race. For this purpose Christianity should invent some other sin of our first parents and should prove that they persisted in it till they breathed their last. But this it cannot do.

The effect of this mistaken belief has been terrible. It is indeed beyond comprehension, because once one has been made to believe that sin is in his roots, and however much he may try and how-so-much obedience to Divine Laws he may show, he cannot get rid of it, obviously his field of action becomes very much restricted. He gives up hope. He loses faith in himself. He loses faith in God. He blames God for imputing to him that sin which he even did not dream of. And when one loses faith in God he loses all.

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The Holy Prophet Muhammad (may peace and blessings of Allah be upon him) has redeemed mankind from this fallacy. By declaring each human soul to be free from sin at the time of birth, the Holy Prophet has opened innumerable and vast avenues for the rise and advancement of human soul. By one stroke the Holy Prophet has raised the worth of humanity. He has given a new life to him, a life full of scope and hope. In addition to this, it has given him faith in Divine Justice. One now feels satisfied if he would be punished by God on some evil action of his because he realises that he was bestowed a pure soul and that he himself is solely to blame if he has done something evil, otherwise there is no basis for any punishment. Previously he could safely

say that he was created sinner by God. As such, any sin now ascribed to him could not, with any justification, be attributed to him alone. If we go deep into this Christian belief, we will be forced to accuse God of injustice and unfair decision. We are unable to understand as to how the state of one's disobedience to God can be transmitted and become the similar state of a man born thousands of years after him. A man born in this century cannot perforce have exactly the same thoughts of disobedience what Adam and Eve had thousands of years ago. The human spirit revolts against this assertion. The point is, after all why the soul of every man of present century be accused of disobedience to God's Commandment which in fact he has not done. But see the teachings of Islam how natural and beneficial they are. The Holy Quran says :

و إذا جاءك الذين يؤمنون بآياتنا فقل سلام عليكم كتب
ربكم على نفسه الرحمة انه من عمل منكم سوء بجهالة
ثم تاب من بعده و أصلح فانه غفور رحيم

O Prophet whenever the believers in Our Signs come to thee, say to them peace be on you. Your Lord has decreed on Himself Mercy for you. If any one amongst you does anything evil due to ignorance and then repents and corrects himself, in that case, verily O Prophet, thy Lord shall be most forgiving and merciful (6 : 55).

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God of Muhammad (peace be on him) gives an everlasting message of peace to every man, of whatever caste, creed, colour, culture and country who believes in God's Signs and Attributes. Secondly that his Lord has decreed on Himself that He shall ever take compassion on him. Thirdly that whenever one does anything evil due to ignorance but repents and makes amends, his Lord shall not only forgive him but will efface evil's bad effects and He shall turn towards him with Mercy. From the foregoing it would be clear that God of Islam does not accept any inherited sin. There is therefore no frustration. There is no losing of hope. Instead there is a message of peace from our Lord — peace against the onslaughts of Satan, against the onslaught of one's own self, provided only that we wholeheartedly have

faith in Him, and His Attributes and try to abide by His instructions. And in case we commit sin due to ignorance and show contrition and amend ourselves, the Lord of Holy Prophet Muhammad shall look on us with pity and compassion.

This is the God of Islam—an Omnipotent Master who has the power of accepting our repentence. Can the blood of Christ give rise to any contrition in our souls and edification of our actions? Is practical reformation brought about in us by believing in this dogma ? Can this belief produce in us a penitent and submissive heart ? As Christ himself said, indeed, everyone has to bear his own Cross. But what is that Cross and how to hold it ? It is the same what Jesus Christ has said and shown. He abided by the law of Moses and submitted to the Will of God. So by his own Precept Christ has told us to follow the instructions of God and submit to His Will. It is however amazing how the Christianity of Paul invented the theory of sinfulness of man for whom the blood of Christ was essential.

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The present day strife and conflict between man and his self, man and man, between two countries and between man and his Maker can, therefore, only end when we adhere to the message of peace delivered to mankind fourteen hundred years ago, in the sands of Arabia, through the lips and life of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), otherwise there is no ray of hope, because no one else has given us such inspiration.

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# "GOD IN AFRICA"

*Mr. Yahya Fazli*

In its issue of November 12, 1961 the weekly 'STERN', an important paper of West Germany, has published an article under the heading 'Gott in Africa'. The author of the article Herr Joachim Heidt, seems to have been sent especially to Africa to investigate the causes of Islam's rapid advance in that continent and to report on the authority of first-hand knowledge about the actual situation. After an extensive tour of West Africa, he is now in East Africa and in his above-mentioned article tells us something about Uganda. He laments on the abortive work of eighty long years by the Christian Missionaries and makes no effort to conceal his concern about the future, which is in his own words not bright either. He has tried honestly to get to know the causes of ever-increasing popularity of Islam and on the other hand those of Christianity's sterilization. He shows no hesitation in acknowledging the adoptability and simplicity of Islamic teachings, which appeal to the most advanced and the primitive mind alike. All the diverse societies of the world shall find absolutely no difficulty in adopting it, with all their respective needs fulfilled. While the most rigid and unintelligible dogmas of Christianity are unable to satisfy a thinking mind, how much cultured he may be ! This cold reality leaves no choice for him but to acknowledge, with a heavy heart of course, the march of Islam in Africa and to predict in a forseeable time, a sweeping victory for it.

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The author has tried to present in a concise form, the history of Christian Missions, in Uganda. It all started on the incitement of English authorities, perhaps to get a foot-hold in the country by the help of it when, in the days of Kabaaka rule, the kings of Buganda, the Protestant Missionaries, followed by the Roman Catholics, soon after, arrived here. The following years saw many a clash between the two churches, but afterwards the gulf of differances was bridged on the simple reason of a uniform purpose. Now both of them are at peace to form a common front against Islam.

To bring home the reaction and the pressure of Islamic challenge as felt by the church, the author relates of his meeting with two Christian Missionaries. In his own words :

(i) I wanted to know, why is it that Islam in East Africa turns out to be more successful as compared with Christianity ?

(ii) I wanted to ask, if the Roman Catholic Mission does not feel any embarrassment, as a natural consequence of Congo tragedy, as it is in fact a Catholic tragedy as well. Because in no other colony had the Catholic Mission enjoyed such a constant support and patronage from the Government as in Belgiam Congo.

(iii) I wanted to ask if the cause of the failure of the Christian teachings is not to be searched for into the reason that the black people are required to pray to a white God.

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The white father advised him to see a local missionary in this connection and himself had only this much to say : "The Muslims have more money, so they are building new Mosques everywhere !"

The local missionary said, "The Church fully realises what a grave danger Islam may prove to be !

"The earnestness of the danger may be depicted only through figures. In 1930 the Muslim population was estimated at 40 million and today they are more than 85 Million, which is 40 per cent of the total population of Africa. The convertion Islam is winning yearly in Africa is, according to the Catholic sources, more than those of the Roman Catholic and Protestants put together."

"To say that Islam has more appeal for the Africans shall not be correct, said Father Shidknecht, "In reality it permits them to enjoy the old tribal life, polishes their culture giving it a slight impression of its own."

"Does the Christianity try to upset the traditional social structure ?" the writer said.

"It is rather hard to say in such plain words", he answerd.

"But any way it is a fact, that it is because of our Missionaries who took an uncompromising stand against African mentality and their time-honoured customs that Islam has been able, in the last twenty years, to set foot once more on the Golden soil."

"Were they against polygamy?" the author suggested, "And preached monogamy, it must have been regarded a direct hit on the social life. Whoever may have chosen to accept it must have found himself outside of his tribe."

"The custom of polygamy is destined to become an impossibility automatically, in the course of years, through the expansion of civilisation," he answered. "But, of course Muslims are still calling, 'come to us, and you shall become rich and once rich, you may have as many women as you shall like'!"

"How has the Church reacted on it?" the other asked.

"It answered in a double way. Earlier we said: we shall approach the pagans, they are easy to win over. Now we have started social action, I mean, we are preparing ground for a Christian society. In this way we may be able to check the growth of Islam. We are trying hard to provide the Christians a backbone in every-day life."

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"(It means) you have chosen now the economic side as a counter-measure?" the author asked.

"Yes!" he said, "It is how the march of Islam started in East Africa. It is the Indians who are responsible for it. Virtually the whole economy of East Africa is in their hands, which is now being used to make Islam stand on its feet. But it is not the sole factor," he continued, "we are reminded of Egypt, which is a Muslim country and longs for the entire Nile-valley."

"What about the Russians?" asked the author.

"Moscow Radio is transmitting monthly some 1500 hours and peking about 600 hours, beaming upon Africa. The communists are using Islam as an instrument to make their way into East Africa. It depends on us, how fast we may react."

On the following day the author visited the (Ahmadiyya

Muslim) mosque in Kampala, where a Muslim Missionary greeted him.

"It shall be more benificial," he said, "If you take the advantage of this opportunity and go through our literature, in which we have already dealt with all these questions." He pushed a booklet into my hand, which reads: "Why Islam?" One is apt to feel much anguished while reading it. A chapter has been named: "Unmasked Christianity!" I quote here:

"The research about the origin and later development of Christianity has lately brought into light many a new things, which were lying hidden uptil now.....The facts and figures show that the strength and size of devout believers in different Churches of Europe and America is constantly dwindling and in the face of prevailing conditions there is every danger of sinking down for ever of this communion, leaving behind only humanitarian and charity works as a subject for preaching!"

"The attack on Christianity may be divided into the following three points:

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(i) The holy scripture had been subject to many a deliberate alteration, so it cannot be regarded as a trust-worthy sourse of one's faith.

(ii) Jesus had not come to originate a new Religion, the account of him as presented by the Church is but a complete fabrication.

(iii) The present-day Christianity is a creation of St. Paul and others. Its dogmas are nothing but a copy of ancient Roman Gentile believers.

"The actual life of Jesus turns out to be astonishingly opposite to Gospel story. The modern research has shown that some eight years before the beginning of Christian era, he was born in a poor family as one of many children. His birth-place is Nazareth in Galilia, the town of Mary's parents and not Bethlehem as the Gospel wants us to believe. He started as a carpenter and afterwards became a member of a Jewish sect called "Essene-Brotherhood."

Approximately at the age of 40 we find him in Palestine

where he is called upon his exalted mission. He preached in the populace of Galilia, was opposed by the Scribes and Pharisces, who were waiting for a Militant Messiah, who may set them free from under the foreign yoke.

In the year 35 A.D. a storm of opposition arose against him, he was captured by the Jewish scribes and then taken to the court of a Roman magistrate. He was accused of instigation against the Government and condemned to death, was taken to the cross, but due to the approach of Sabbath taken down only after three hours, he was unconcious and not dead, was placed in a grave-like room in the garden of a fellow Essene-brother, was treated and, three days later, left for Jerusalem secretly.

He exposed himself very seldom because of apprehension of rearrest. As soon as he was restored to health, he took leave of his young companions and travelled via Judia, Samaria to Tiberias and Damascus.

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Now Jesus undertook the second part of his mission, namely, to preach to the lost ten tribes of Israel. He travelled towards the north upto Nisibin and Aleppo, passed through Kashan in central Persia on his way to Afghanistan. The lost tribes of Israel had settled down here and in Kashmir. New historical, athnographical and linguistic research has proved these facts. Jesus spent many a year in this area. The traces of his presence have been found in Ghazni, Jalalabad and Murree. His mother Mary died and was probably buried in the last-mentioned place.

Jesus lived upto the ripe age of 120 years. He died in the years 112 A. D. in Sirinagar (Kashmir) where his grave in Mohalla Khanyar is even now to be seen!

It is Islam alone, which enjoys the unique distinction of preserving each and every detail of its founder's life — the Holy Prophet Muhammad who preached a living faith and it is he, who explained in the most vivid manner the mysteries of undiscovered world of here-after.

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# Islam and Woman

*Mrs. Naima Akram Shah M.A.*

That Islam provides full opportunities to woman in order to enable her to develop her personality and natural instincts to the maximum is an assertion that has been argued times without number. On the other hand, advocates of Western thought and even those who profess their adherence to Islam have not ceased to condemn this great philosophy of life for reducing the status of woman to that of slavery or, rather, nullity. Take, for instance, the example of Dr. B. R. Ambedkar, who all through his life relentlessly fought for the emancipation of his community of scheduled castes from the degradation of Hindu caste system and who showered immense praises on Islam for its sense of equality between man and man. Even a man of his stature and erudition could not escape the temptation of bringing charges against the teachings of Islam such as :

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(*a*) "This latitude in the matter of divorce destroys that sense of security which is so fundamental for a full, free and happy life for a woman. This insecurity, to which a Muslim woman is exposed, is greatly augmented by the right of polygamy and concubinage, which the Muslim Law gives to the husband." (Pakistan or Partition of India : Chapter X)

(*b*) "Not that the *purdah* and the evils consequent thereon are not to be found among certain sections of the Hindus in certain parts of the country, but the point of distinction is that among the Muslims, *purdah* has a religious sanctity which is not with the Hindus" (Ibid).

These are words of one who cannot be accused of bigotry or willful prevarication. Surely, there must be some reason why the defensive line adopted by Muslims has not stemmed the wave of criticism particularly in the matter of equality of sexes.

It appears that there are quite a few reasons for this state

of affairs. Firstly, while arguing the case of Islam, one is prone to lose sight of the fact that there is a basic difference between discriminatory postulates propounded for man on the one hand and woman on the other and discrimination for the sake of discrimination. The other reason, which also shreds into first in the final analysis, is that some of the injunctions or prohibitory measures prescribed in respect of women, as elsewhere, do not fit into the context of modern social customs and manifestations of life, with the result that there comes into being a psychological urge to disprove the tenability of what does not conform to modern trends.

It follows that while scanning the status of woman as defined by Islam vis-a-vis that granted by a non-Muslim society, we have to see whether the discrimination, if any, allowed by Islam between man and woman is justified with reference to the physical and physiological structure of members of the two sexes and whether any deviation from the modern outlook about woman can be rationally proved to be a reactionary or a circumspect synthesis of all the relevant factors and elimination of all irrelevent ideas, which are bound to blur the view.

It is in this perspective that I shall deal with the social and civic status of woman in Islam and compare it with what is allowed by the Western civilisation to woman, it being noted that Western ideas are generally held to be a model to be copied and emulated.

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By and large, Islam grants the same rights to, and enjoins the same duties on woman as they are formulated for man. The following verse of the Holy Quran will clearly show that man and woman are equal in the eyes of Islamic Law :

يا أيها الناس إنا خلقنا كم من ذكر و أنثى و جعلنا كم
شعوبا وقبائل لتعارفوا إن أكرمكم عند الله أتقا كم

"Oh, human race, We have created you from male and female and (then) divided you into tribes and castes, so that you may recognise one another. (But) the best among you is one who is the most pious" (49 : 14).

It will be seen that the criterion for superiority is the piety or purity of life and not sex or, for that matter, any other distinction. It is noteworthy in this connection that whereas the Anglo-Saxon law even today does not recognise woman as an independent entity, Islam does. Just look at section 8 of the Pakistan Penal Code of 1860, which reads as under :

> "The pronoun 'he' and its derivatives are used of any person, whether male or female."

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The same is the case with the General Clauses Act in the United Kingdom, where these legislative measures meant for interpreting the entire body of the law of respective countries throw the female sex into the background and treat it as a corollary to man. This is the result of the historical fact that woman in Europe had no rights and no legal status, until long after the advent of Islam. As against this, the Holy Quran expressly mentions woman while apportioning civic rights and duties. I am quoting the following verses by way of illustration rather than as an exhaustive inventory :

إن المسلمين و المسلمات و المؤمنين و المؤمنات و القانتين و القانتات
و الصادقين و الصادقات والصابرين و الصابرات و الخاشعين و الخاشعات
والمصدقين و المصدقات و الصائمين و الصائمات و الحافظين فروجهم
والحفظات والذاكرين الله والذاكرات أعد الله لهم مغفرة و أجرا عظيما

> "Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who guard their chastity and women who guard their chastity, and men who remember God and women who remember Him—God has prepared for them forgiveness and a great reward (33 : 36).

و لو لا رجال مؤمنون و نساء مؤمنات لم تعلموهم
أن تطؤوهم فتصيبكم منهم معرة بغير علم .

> "And had it not been for believing men and believing

> women whom you know not and whom you might have trampled down so that harm might have come to you on their account unknowingly." (48 : 26)

This equal treatment by Islam towards man and woman may not appear to be something revolutionary nowadays merely because we are living in an age when equality of sexes has become, as a result of impact of Islam on Europe, a watchword. But if we realise that when the Holy Book was revealed, woman was considered a despicable creature, whose birth was heard as a great calamity, then one can imagine what it meant at that time to say that men and women were equal.

> وإذا بشر أحدهم بالأنثىٰ ظل وجهه مسودا و هو كظيم ، يتوارى من القوم من سوء ما بشر به ، أ يمسكه علىٰ هون أم يدسه في التراب ألا ساء مايحكمون

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> "And when to one of them is conveyed the tiding of birth of a female, his face darkens while he suppresses his inward grief. He hides himself from the people because of the bad news he has had. 'Shall he bury it in the dust ?' Verily evil is that which they judge" (19 : 59-60).

It was to condemn this attitude that God put a sarcastic question : "Has He taken (away) daughters from what He has created and honoured you with sons only ?" (25 : 17)

It will thus be noticed that Islam has unequivocally done away with any discrimination, as such, on the ground of sex. Of course, practical application of principles for living a good and clean life can and must vary in relation to man and woman for the reason that there is a lot of difference between physical and psychological structure of both sexes, as I hinted earlier, culminating in different needs, stamina and fields of activity. The difference in rights and duties flowing from natural differences between man and woman had and has to come about if the life of the community has to be kept in pure state and orderly manner. One might mention here that the smooth regulation of communal life has been recognised as a responsibility, which will in an Islamic

society mutatis mutandis mean the responsibility of the Islamic Law. For example, article 119 of the Reich (German) Constitution of 1919 provides that :

> "Marriage, as the foundation of the family life and of the preservation and growth of the nation, is under the special protection of the constitution. It rests upon equal rights of both sexes. The preservation of the purity and health of the family and its social advancement is the task both of the State and of the local authorities."

Similarly, article 127 of Czechoslovak Republic of 1920 said :

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> "Marriage, the family and motherhood shall be under the special protection of the law."

Thus the law of a country or community has a responsibility to modulate, to a reasonable extent, the life of the citizens irrespective of sex, with a view to attaining the ultimate objective of good of all. Islam, of course, could not ignore this. But when a law defines rights, duties or privileges, it has to take cognisance of the special circumstances of different classes of citizens, if at all it aspires to be a practical proposition. Therefore, if Islam lays down different rules of treatment and behaviour for the two sexes in respect of circumstances, it does not necessarily mean any subordination of woman to man, just as peculiar sartorial fashion of man does not imply superiority of the one to the other. These are differences which are inherent in the very nature of things. In order to prove the charge of discrimination against women, the critics of Islam will have to substantiate the fact that any discrimination ordered by Islam is not necessitated by, or is incompatible with, functional or physical peculiarities of woman.

Much of the criticism emanates also from the fact that a particular injunction of Islam in respect of women does not correspond to Western standards. But it has to be remembered that Western conceptions are not always based on the sense of proportion. It is not possible to deal with such points of criticism exhaustively. I shall, however, attempt a few important

points. Let us take the question of equality of sexes in Europe. In its widest sense, it meant complete freedom to woman to pass her time as she pleased. That has brought about a complete disruption of family, so that many a European country has been forced to adopt stringent laws to curb this social licence and mental anarchy. In its restricted sense, equality of sexes meant a tendency towards growing exhibitionism, with the result that mannequins of Paris and London fashion houses began to look like a polished imitation of primitive woman, with the only difference that while the former uses cloth sparingly, the latter could not help to cover her body with grass and leaves. The latest trends in fashion, which are characterised by the cutting of increasingly flowing garments, however, underline the fact that exhibitionism has not helped Western women even as a matter of fashion. Incidentally, this fact speaks a lot in favour of *Purdah* as distinct from veil, which is a form rather than the essence of *Purdah*. Let us have a look at the question of polygamy. The generally ignored fact about it is that it is a permission and not an injunction. Permission ipso facto implies that it has to be availed of under certain conditions. Who can deny that conditions can exist when polygamy may become a necessity in the interest of the public good. Has not the European society given a de facto and practical approval to polygamy under the force of scarcity of male population after the two World Wars? And who does not know about clandestine societies of American women during World War II which were devoted to forcibly marrying men with more than one wife." It is pertinent to quote here a very lucid passage on the subject from the "Religion of Islam by Dr. Ahmad Galwash, an eminent Egyptian scholar. He says :

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> "A comparison of the moral conditions of the countries, populated by Muslims and Christians respectively, will clearly show that the number of illegitimate children is alarmingly greater in Christian than in Muslim countries. The honour of the fair sex is more in jeopardy in the former than elsewhere and the freedom of the softer sex is nowhere so cruelly abused and insulted as in many Christian countries."

Finally, some criticism about the status of Muslim women is caused by the scanty knowledge of critics themselves. I should like to refer to the testimony of a woman under Islamic Law of Evidence, which balances testimony of two women with that of one man. The fact is that this is not an inviolable rule. That testimony of one woman is also acceptable has been mentioned by Joseph Schacht in these words :

> "He (Imam Shafii) points out, among other things, that the number of witnesses demanded for legal evidence is not always two. This fact is used in favour of the 'Khabar al-wahid' in two traditions which make Uthman and Zaid b. Thabit respectively the information of one woman on certain decisions of the Prophet" (Ris.60) (The Origin of Muhammadan Jurisprudence).

It is of course entirely a different question of the different rules laid down by Islam for women and men have not been misused. Misuse does not establish intrinsic fault of a law.

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# Foreign Missions Report

**(November 1961)**

*Vikalat Tabshir, Rabwah*

**ENGLAND.** During the month of November, 25 members of the "Know London Society" visited the Mosque. A talk on Islam was given after which several members asked various questions which were answered. Another group of Wandsworth Grammar School came to the Mosque to whom a talk was given and Literature on Islam supplied. The monthly MUSLIM HERLAD was prepared and sent to the subscribers and others interested in Islam. A meeting of Lajna Imaullah was held in which Ch. Muhammad Hussain gave a talk. On Sunday meeting, Mr. Bashir Ahmad Rafiq, the Deputy Imam delivered a lecture on Prayer.

**HOLLAND.** Mr. Q.U. Hafiz, the Imam of the Mosuqe at The Hague, was indisposed most of the month. He is better now. On 20th November he spoke in a Church Community House at Leidsdorp. Some students visited the Mosque on 18th November to whom a talk was given on Islam for one hour. A scholar, Dr. Frijtag, spoke at the Mosque on 'Islamic Tasawwuff' on 8th, 22nd and 29th November. The monthly "AL-ISLAM" was produced and distributed among persons interested in Islam. The Mission was mentioned by the press twice.

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**GERMANY.** Mr. Abdul Latif, the Imam of the Mosque at Hamburg spoke on 15th at Ahrensburg on Islam and Pakistan and answered various questions. On 28th he spoke before a large gathering on 'status of woman in Islam'. The well-known Orientalist, Dr. Spuler also attended this meeting. A copy of the Holy Quran was presented to the Director of Volkschochschule. Mr. Yahya Fazli, the Deputy Imam attended the annual meeting of Mormons and held a detailed talk with their leaders. He coached new Muslims also in the Holy Quran and Arabic.

**SCANDINAVIA.** Mr. Kamal Yusuf, missionary in-charge of the

mission reports that a successful "*Wiqar-i-Amal*" was held in which ten Ahmadi Muslims participated, working for four days, six hours daily. Mr. Abdus Salam Madsen spoke at a Society on Islam. During the period under review, 80 press cuttings have been received about the Mission. These included 15 leading articles. The mission have applied to the Government to authorize them to conduct marriages etc. But the Church Ministry have rejected the application. Efforts are being made through press and other denominations to press upon the Government to amend the law. The Mission hopes of success in the matter. One person accepted Islam. The Mission have moved to the new Mission House whose permanent address is given below :

Ahmadiyya Muslim Mission,
Rosenvaengets Alle 5,
Copenhagen, Denmark.

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**SPAIN.** A very successful lecture on Islam and Ahmadiyyat was delivered at the University of Granada on the 23rd of November. Nearly 500 persons attended. There was great public interest. After the lecture literature was distributed. The press announced the lecture and published the picture as well.

**SIERRALEONE.** Major Dr. Shah Nawaz Khan, medical missionary presented an address of welcome to Her Majesty the Queen Elizabeth II of Great Britain and His Royal Highness the Duke of Edinburgh on Her Majesty's auspicious visit to BO on November 27, 1961. Her Majesty the Queen sent through her Private Secretary her thanks to Major Dr. Shah Nawaz Khan.

**BRITISH GUIANA.** The Ahmadiyya Movement in British Guiana has established a High School for boys which opened on 8th January 1961, at New Amsterdom, Berbice. The Institution is the first of its kind inaugurated in British Guiana. Not only does it provide secular education for students desirous of working for the College of Receptors and General Certificate of Education Examinations but also impresses upon the students the higher principles of life ; honesty, truthfulness, integrity being fundamentals of Islamic faith. The school realizes that the blending together of a good education and a good character is an essential requisite for successful living. Mr. Bashir Ahmad Orchard is the Principal of the school.

# AHMADIYYA MUSLIM MISSIONS

1. Ahmadiyya Muslim Mission, 63, Melrose Road, London, S. W. 18, U. K.

2. Ahmadiyya Muslim Mission, Die Moschee, Oostduinlaan 79, Den Haag (Holland).

3. Ahmadiyya Muslim Mission, der Islams, Anna Heer Str. 18, Zurich 57, Switzerland.

4. Ahmadiyya Muslim Mission, C. Ciudad Real 12, 10 Izda, Madrid, Spain.

5. The Mosque, Hamburg-Stellingen, Wilckstrasse 24, West Germany.

6. Mr. Kamal Yusuf, Poste Rastante Homd Kontoret, Copenhagan, Denmark.

7. Ahmadiyya Muslim Mission, 2141, Leroy Place, N. W., Washington 8, D. C., U. S. A.

8. Ahmadiyya Muslim Mission, Upper Corapachaima, Calcutta Settlement, Trinidad.

9. Maulvi M. Ismail Muneer, H.A., Ahmadiyya Muslim Missionary, Rose Hill, Mauritius.

10. Ahmadiyya Muslim Mission, P.O. Box No. 418, Lagos, Nigeria, West Africa.

11. Ahmadiyya Muslim Mission, P.O. Box No. 39, Saltpond, Ghana, West Africa.

12. Ahmadiyya Muslim Mission, P.O. Box No. 554, Nairobi, Br. East Africa.

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13. Ahmadiyya Muslim Mission, P.O. Box No. 11, Bo, Sierra Leone, West Africa.

14. Ahmadiyya Muslim Mission, Djl Balikpapan 1/10, Djakarta, 1/13, Indonesia.

15. Ahmadiyya Muslim Mission, P.O. Box No. 666, Jesselton, Br. N. Borneo.

16. Ahmadiyya Muslim Mission, 191, 28th Street, Rangoon, Burma.

17. Ahmadiyya Muslim Mission, P.O. Box No. 22, Katong, Singapore, 15.

18. Ahmadiyya Muslim Mission, 99, Driebergs Avenue, Colombo, 10, Ceylon.

19. Haji Muhammad Ebbah, Cagayan, de Sulu, Philippines.

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